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THE PRESENT

CRISIS IN ISLAM

AND OUR FUTURE

EDUCATIONAL PROGRAMME

MUHAMMAD FAZL-UR-RAHMAN
M.A., B.Th. (Alig.)

THE
PRESENT CRISIS IN ISLAM
AND OUR
FUTURE EDUCATIONAL PROGRAMME

BEING A FUNDAMENTAL DISCUSSION
PRELIMINARY TO THE PLANNING OF ANY
NATIONAL SYSTEM OF MUSLIM EDUCATION IN INDIA

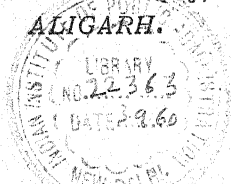
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WORLD**

Etc.

Etc.

Etc.

To
my revered teacher
PROFESSOR SYED ZAFAR-UL-HASAN
M.A. (Alig.), D.Phil. (Oxon.), Dr. Phil (Erl.)
at whose feet
I learnt
to understand the problems of Philosophy
and
to think on the problems of Muslim India

گفتند جهان ما آیا به تو می سازد
گفتم که نهی سازد، گفتند که برهم زن

PREFACE

The educational ideology and scheme presented in these pages was first evolved in 1938 when I was engaged in tackling the problems of Islam in south-eastern Asia, whither I had been sent on Islamic mission by the renowned Muslim missionary, Shah Muhammad Abdul Alim Siddiqi. The sincere appreciation which it received from the Muslim leaders there has encouraged me to submit it to the leaders of Muslim India at this critical moment when the Indian Muslim nation is in the throes of a new birth. I know I am a junior member of the Islamic fold and possess therefore no right to dictate to the elders of the nation, but knowing this I am presenting my thought in the hope that perchance the elders might discern in it some element of value and perchance it may render some service to Islam. I do not claim that my scheme is a great scheme like those which have been presented by Muslim educationists from time to time. Great schemes can come only from great educationists, and I am neither 'great' nor 'educationist.' I however believe that it is an inevitable step in the right direction.

For the last fifty years, the Muslim world has been rapidly and constantly travelling away from the Islamic ideals, and, as Professor Karl Becker once said, the Muslim peoples are trying to become more European than Europeans themselves. This cultural de-Islamisation is a most dangerous pathological symptom, and believing as I do with the great Islamic thinker, Professor Syed Zafar-ul-Hasan, that the individual as well as national salvation of the Muslims lies in following the Sunnah of our Holy Prophet peace be with him !, I feel that it is high time for the Muslim leaders to strike the deadliest blows at the defeatist mentality and to strive with all their might for rescuing the Muslim intelligentsia from the quagmire of intellectual serfdom into which it has been thrown by the combined force of political slavery and a general intellectual lethargy.

I request my Muslim readers to study the following pages with a critical mind. I further request that those who may agree with me should fight for the cause with all their might, while those who may disagree with me may communicate to me their criticism. *All those newspapers and journals which may publish reviews may kindly send those reviews to me. My address is given below.*

I feel I should thank the Muslim University Muslim League, the Aligarh Books-& Newspapers Agency, and (particularly) Mr Ahmed Wahab Kheiri who virtually dragged me into the field,—dragged, I say, because my engrossment in the work of research could hardly allow me to devote full ten days to this task.

FAZL-UR-RAHMAN

Warden's Residence,
Aftab Hostel,
Muslim University, Aligarh.
10th Muhurrum 1363.
7th January 1944.

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متاع دین و دانش اسٹ گئی اللہ والوں کی
یہ کہ کس کا فریاد کا فتنہ خردریز ہے ساقی؟

نہ اٹھا پھر کوئی رومی عجم کے لہزاروں سے
وہی آب و گل ایدراں وہی تبریز ہے ساقی!

(اقبال)

الحمد لله وحده ، والصلاة والسلام على من لا نبي بعده

I

INTRODUCTION

WHY THIS BOOK ?

In his Presidential Address delivered on Friday, the 24th of December 1943, at the Karachi Session of the All-India Muslim League, the beloved leader of Muslim India, Qaid-e-Azam Mohammed Ali Jinnah, through whose statesmanship, political genius and sincerity, Divine Grace rescued the Indian Musulmans in the greatest political crisis of their history, while unfolding the constructive programme for that great Muslim organisation, emphasised the necessity of planning a national system of Muslim education.

The present essay forms a humble contribution, from one of his humble followers, to a fundamental discussion of that supremely great problem,—the discussion in the first place of the intellectual situation which exists in the world of Islam in general and in Muslim India in particular, and, secondly, of the bearing of this intellectual situation on our future educational programme, and, thirdly, of the preliminary ground-work which has to be accomplished before any planning of a national system of Muslim education can be possible.

I hold and believe that it is our present theological and secular systems of education which are mainly responsible for the creation of the present intellectual-emotional crisis in the world of Islam. For, the theological system has mostly helped only in preserving the interests of scholasticism and has utterly failed in creating those leaders of thought who could keep the banner of Islam aloft in the present universal clash of ideologies; while the secular system has worked only for de-Islamising us culturally and has bestowed upon us nothing more than a hybrid melange in the intellectual domain. The need of a new system of education is, therefore, imperative, but in evolving it we shall have to keep in mind the all-important fact that no system of education can be called Islamic unless it answers to the requirements of the present situation and helps in building up not only a mighty Muslim state but also in creating a great and vigorous Islamic civilisation.

It is with this ideal that the present essay which forms part of my book: *The Process of Future Islamic Revolution*, has been written, but it is with some hesitation that it is being released for publication. For, there is every probability that, coming as it does from a humble Musulman, the voice raised in these pages might be lost in the deafening din of popular slogans and the craze for popular programmes. There is too much of confusion in the domain of our popular

educational thought, too much of ignorance of Islamic values among the masses, and too much of escapism, of false sense of security, of misjudgment of values, of un-Islamic modes of thought and action, in the upper strata of Muslim society. The scientific vision which the Holy Quran had created in us has been almost obliterated and the consequence is that we are now hardly fit to face realities in a long-range and comprehensive view.

For long we have taken pride in planting our national policies in the mirage of expediency, in trying to effect compromises between irreconcilable opposites, in committing fallacies after fallacies with a perfectly balanced state of mind,—and in laughing at those who point out our inconsistency. What a tremendous waste of energy and what a great loss of time and opportunity, for instance, Muslim India had to inflict upon itself before it could become conscious of its ideal of Pakistan,—the *only* ideal which, being in a most perfect harmony with the innermost aspirations of its national soul, it could honestly possess and should have pursued from the very beginning of its political struggle? And, if the present self-complacency continues, it might again take a long time to become fully conscious of the truth that Pakistan as a mere political ideal or even as a constitutional fact shall remain meaningless unless our political emancipation goes hand in hand with our moral

regeneration, intellectual resurrection, social reformation, economic stabilisation, and martial resuscitation, - in other words, unless we are able to build up a powerful state which should be the nursery as well as the fortress of Islamic culture and civilisation.

Such a task is indeed great and abounds with obstacles. But the flame of faith which Islam imparts to every true Muslim can reduce the mightiest obstacles to ashes, and the present essay has been written for those in whose hearts it still burns with its pristine purity and original grandeur, even as it burnt in the hearts of those, whose labour of love, in bygone days, made Islam great as a religious community, a political power, a social order, and a cultural achievement.

I am conscious of the fact that my frankness, manifested at certain places in the present essay, might be objected to as something uncalled-for. I might further be accused of bitterness. But I do not wish to apologise. Frankness is always a virtue and especially so when we have to choose between life and death. Bitterness is the natural product of disappointments and failures, and there are more of disappointments and failures than the contrary in the national life of the Musulmans, whether in India or outside. Anyone who takes the trouble of analysing the genesis of the slow but sure disintegration of our cultural life will bear testimony to

the truth of this statement.

In spite of this, however, I do not mean to be dogmatic. *I shall insist on nothing else than the principle which I have advocated*, and if my friends find any fallacies or faults in my premises or conclusions, I shall be only too glad to accept their amendments regarding the details. In the meanwhile I hope that Muslim India will not sleep over the issue, but will strive with the full strength of its moral fibre in a way worthy of a great nation.

DEMAND OF EDUCATIONAL AUTONOMY

Before I actually proceed with a discussion of my main thesis, I may elucidate an important point. A very subtle objection might be raised that the educational ideology presented in the forthcoming pages is impossible of practical realisation except in a free Muslim state which does not yet exist in India and might take a pretty long time to exist.

To such an objection I would reply that our educational ideal can be achieved even if we succeed, for the present, only in achieving *Educational Autonomy* for the Musulmans. In fact, if we assess the present situation properly, it will become clear that such a demand should take the foremost place in our constitutional struggle. For, the dissolution of the present intellectual atmosphere, which is to a very large extent servile and morbid, and the creation of

a new Muslim intelligentsia, which may be saturated with the spirit outlook and culture of Islam, seems to be a necessary condition for achieving the great goal of creating a free Muslim India.

If I am right in reading the thought of Qaid-e-Azam, the demand of Educational Autonomy is inherent in his recent emphasis on planning a new system of Muslim national education. Indeed, this demand is an immediate and crying need of the nation, and not only does time seem ripe for it in view of the new ferment in the educational world which aims at a re-planning of education in India, but it is a demand which, apart from its inherent soundness and rationality, has some precedents in recent Muslim history. For instance: The Muslim minority of Yugoslavia, which enjoys a somewhat similar status as the Muslim nation of India, fought for and obtained Educational Autonomy after the birth of the new Yugoslav state; similarly, *Jamiat-ul-Mohammediyyeh*, the premier socio-religious Muslim organisation of the East Indies, succeeded to a large extent in wresting from Holland this great national right.

II

NATURE OF THE PRESENT CRISIS

The world of Islam is facing today a crisis unprecedented in her history. A gigantic struggle is in progress between the forces of medieval conservatism—misnamed 'orthodoxy'—and the so-called 'progressive' forces of scientific materialism radiated from the West. On the outcome of this struggle seems to depend the future of Islam as a world-order and a religion *par excellence*.

SHORTCOMINGS OF CONSERVATISM ¹

The conservatives take their stand upon the great and fundamental truth that the life of a Muslim must be governed solely by the Quran and the Sunnah. But the defect in the angle of vision which they adopt in the practical application of this principle transforms their very strength into weakness. This defect consists in :

1. Their inability to appreciate the harmonious blending of means and ends in the organic Whole of Islam, which has resulted in an *undue* emphasis on secondary externals to the entire forgetfulness of the fact that character is always a unity and must be evolved from within;

2. Their *virtual* refusal to go beyond the

¹ This statement should not be applied to those Islamic scholars who uphold and maintain a dynamic orthodox outlook.

preliminary foundations of Islamic faith and practice, the adoption of an obscurantist outlook, and the consequent culpable neglect in working out the guidance of Islam on the burning problems of the present day.

This attitude has led them to commit blunders in evaluating properly many a new situation, and ended in casting a slur on the sacred name of orthodoxy, nay, in disparaging the very prestige of Islam in the eyes of those who depend for their knowledge and appreciation of Islam on these representatives.

Their utter failure in creating and evolving a healthy and genuine Islamic civilisation, which could be a model for the world at large, even in those countries where they wield political influence, as for instance the Hijaz and Afghanistan, is a standing testimony of their shortcomings.

THE 'PROGRESSIVE' MUSULMANS

The so-called 'progressive' Muslims seek the justification of their ideology in the shortcomings of conservatism. They are the product of that spirit of intellectual defeatism which followed fast upon the heels of Islam's political land-slide in the nineteenth century. For them Islam is only one of the many religious systems and deserves respect merely as a social symbol or as a historical legacy; it is at best a personal (= private) faith, meant to comfort and sustain

the individual, and capable of being set in any cultural framework they choose. They are vehemently opposed to the idea that Islam is a discipline, a way of life, a self-contained culture, and a self-sustained civilisation.

This 'progressive' view of Islam is not the product of any intellectual appreciation of the Quran and the Sunnah, but of the spirit of slavish submission to Western norms and ideals. It began in the adoption of Western dress and manners and the creation of the pseudo-rational apologetics of the nineteenth century and has culminated today in the cultural and intellectual apostasy of a fairly large section of Muslim intelligentsia. And in truth it could not have been otherwise. The new current of Western thought was not confronted with the vigorous and powerful Islam of the Quran and the Sunnah but with an outworn and moribund medieval scholasticism.

Few of us, however, realise the tremendous havoc which the many-faced impact of Western culture has caused to the Muslim world. Still less do we realise the doom which must inevitably befall Islam if the present self-complacency and senselessness of its upholders continues.

It is a fact known even to the man in the street that the majority of our rising intellects are not only ignorant of Islam but, because of this ignorance and the powerful impact of anti-Islamic influences, positively antagonistic towards its ideals. The phenomenon of some of our best

youths succumbing to the fashionable materialistic socio political creeds of the West, as for instance Marxism, is now of daily occurrence. It may be a transitory phase; but it is there all the same.

It is not, however, individuals only who are deserting our cause. The poison has percolated into the very hearts of Musulman governments. Typical in this respect is the case of modern Turkey, where a radical divorce from the Quranic ideals has been effected not only in the externals of culture, in social outlook, in political policy, but also in intellectual and religious life. The last links with the Islamic cultural past have been brutally broken by abolishing the Islamic code of law and the Arabic script—the script which enshrines the Islamic past of the race and which is the international script of Muslim Asia, Africa and Europe—, and adopting in their stead the German, Swiss and Italian codes and the Latin alphabet, forgetting in the blind fury of revolutionary spirit that nothing is more national than the law and the history of a people.

IMPORTANCE OF THE INTELLECTUAL FACTOR

Who is responsible for this deterioration of Islamic religious life and disintegration of Islamic cultural order?

The enemies of Islam attribute the responsibility to Islam itself.

The Musulmans, in their turn, generally refer it to Islam's political breakdown—to their

political servitude—, so much so that it has been possible for the Congressite Musulmans of India to deceive themselves that the mere liberation of India from the foreign yoke, without any separate sovereign political and cultural rights for Islam, will by itself be enough to restore the fast-fading glory of the faith.

The first is at best an *a priori* contention and collapses as soon as it is brought to face the evidence of the Quran, the Sunnah, and Islamic History.

The second contention is a half-truth. *It is true* in the sense that political subjection does bring in its wake a sort of intellectual inferiority-complex—a spirit of intellectual defeatism—, especially when the intellectual level of the ruling nation is higher than that of the subject race. *It is more than true* in the positive sense that political freedom of the Muslim peoples is an essential condition for the ultimate dissolution of the anti-Islamic trends and the re-stabilisation of the Islamic world-order, in which sense the establishment of Pakistan is an absolute and unavoidable necessity in India. But *it is not true* inasmuch as our political breakdown itself is the effect produced by some other more fundamental factor.

An empirical test of this view lies in the fact that the restoration and consolidation of political power in several Muslim countries has not in itself contributed in any appreciable degree to a revival of the Islamic world-order. In fact,

in certain cases, as for instance in Turkey and Iran, quite the contrary has happened. Political consolidation and evolution has brought greater opportunities to the anti-Islamic forces.

To seek a solution of our present tragedy in the political emancipation *alone* would, therefore, be a blunder of the first magnitude, and those who might take an *exclusively* political view of our destiny and believe that a mere symbol of political autonomy, in the present state of our cultural degeneration, will prove an all-round panacea, may be reminded that in the very midst of the struggle our youths are forsaking our hope and the ghost of scepticism haunts the hitherto impregnable fortresses of our faith.

Consequently, while acknowledging that our political breakdown has contributed greatly to the present crisis, we should not blind ourselves to the importance of other basic factors, among which the most fundamental is our *Intellectual Collapse*, which snatched away from the hands of Islam the right to educate us and to transform us into super-men and soldiers of the Kingdom of God. Our national existence has in consequence come to resemble a tree whose roots have been washed bare by the mighty torrent of Western civilisation: and the tree is slowly withering, decaying and collapsing for want of proper nourishment.

CONFUSION AND CHAOS

All of us probably realise the intellectual

backwardness of the Muslim world, particularly in the field of Science, but few of us have cared to evaluate our horrifying ignorance of Islamic values and our intellectual bankruptcy in the creative realm.

An overwhelming majority of our old school seem to have forfeited all creative genius and take pride merely in employing and considering as final a *technique* evolved by the writers of the sixth and seventh centuries of our era, who lived in an atmosphere and under circumstances in many respects different from our own.

The reaction against it has given rise to an ever-increasing loose-thinking and scepticism. The modernised educated Musulmans, with few honourable exceptions, learn their faith and their past national history from Western orientalisists—Goldziher and Nicholsons and Margoliouths and Macdonalds—who paint Islam in the blackest colours. Even when they venture to come out of that vicious circle, the bias for Westernism persists and the demi-gods of Western thought continue to keep them in thrall.

The confusion thus created has landed us intellectually at the cross-roads. On the one hand, there is a new-fangled trend of modern materialism and scepticism which is leading us straight into the arms of apostasy. On the other hand, there is a trend which seeks to steer a middle course between Islam and modern Western ideals, thus assuming that black and white

are the same colour and consequently degenerating into an exceedingly unedifying grey: there is a large proportion of this 'grey' belief in the ranks of the westernised Muslims. There is a third trend, less vigorous than the rest of the two but quite alive among the general masses,—the trend, namely, which refuses to come out of the intellectual atmosphere of eight hundred years ago and disdains to form a contact with modern problems.

All these three trends will lead us to disaster, or—might we not more truly say—, have actually landed us in disaster. The storm in the world of Islam is in full swing!

III

WAY OUT OF THE CRISIS:

ISLAMIC INTELLECTUAL RENAISSANCE

The storm of un-Islamic and anti Islamic forces is in full swing in the world of Islam, creating confusion and chaos all around and penetrating even the most hidden recesses of Muslim national life.

But shall this be our end?

It should not be: It must not be: It cannot be.

It should not be because an immense majority of Muslims all over the world still retain an absolute faith in the redeeming powers of Islam.

It must not be because Islam still possesses those infinite potentialities which can avert the mightiest catastrophe.

It cannot be because humanity, in spite of all her progress in science and philosophy, has not yet out-grown Islam.

What is needed today is an ardent faith, a firm resolve, an intelligent move, in the direction of the *Reconstruction of the Basis of our Intellectual Life*, even as the Emmanuel Kant of Muslim history, Imam Abu Hamid Muhammad Al-Ghazzali, tried to accomplish to a certain extent in his own day.

By thus emancipating our intellect from the serfdom of the West and all other un-Islamic and anti-Islamic influences, we shall be able to lay the foundations of an *Islamic Intellectual Renaissance*, which in its turn will contribute to the generation of the forces required for bringing about our moral regeneration. And moral regeneration will form a genuine guarantee not only for the restoration of our political power but also against the repetition of the present tragedy.

INSTRUMENTS FOR BRINGING ABOUT THE ISLAMIC INTELLECTUAL RENAISSANCE

In laying down a programme for our future intellectual struggle, a distinction must be made at the very outset between two different concepts, namely, 'Islamic Intellectual Revival' and 'Revival of Muslim Learning'. The first concept is fundamentally 'religious' and consequently comprehensive. The second is fundamentally 'secular' and consequently partial. The foregoing analysis of the intellectual aspect of the present crisis makes it clear that our effort should be based primarily and essentially on the first concept.

The ideal in undertaking such a task should be four-fold:—

- (1) To eliminate all anti-Islamic elements from our intellectual life;
- (2) To impart to the intellectual aspect of

our national existence a true and positive Islamic character by creating a distinct and powerful Islamic thought which may *fundamentally* cover all branches of knowledge;

(3) To ensure and conserve our Intellectual Self-sufficiency;

(4) To bridge up the gulf and resolve the conflict which exists today between 'theological' and 'secular' education, even as our ancestors did in the heyday of Islamic civilisation, thus allowing to Islam the opportunity for its full and rich expression in our intellectual life, which expression should finally become the bedrock for raising up the mighty edifice of our distinct civilisation.

This task is indeed immense and huge and might create a frown on the foreheads of those who are accustomed to be always and invariably pleased with short-cuts. But I would solicit their permission to point out that this task has become a religious duty for us today and cannot be shirked. To shirk it, to belittle it, or even to delay it would be fatal. For the anti-Islamic thought-waves which are attacking the weather-beaten and neglected boat of Islam are formidable and swift.

The instruments for achieving the ideal outlined above are two (not necessarily arranging them in order of merit herein below):—

(A) A National System of Muslim Education;

(B) Large-scale and High-class Research.

Let us take them up and discuss them one by one.

(A) *A NATIONAL SYSTEM OF MUSLIM EDUCATION*

Education, for the Musulmans, should have three ends (without for the time-being going into a detailed classification of the elements comprehended by each end):—

(1) The development of the individual on Islamic lines, or, in other words, the creation of true Islamic character in its manifold aspects;

(2) General intellectual development of the highest order;

[N.B.—I might make a passing reference to those who regard intellectual culture as an end-in-itself. Such an ideal is, in the first place, partial, in the second place, false, in the third place, dangerous, especially for a nation like ours which is entangled in a life-and-death struggle and is thirsting for the realisation of its world-ideal. Intellectual Culture may rightly be conceived, not as an end-in-itself, but as an end subserving a higher end; and the higher end, for the Musulman, is Islam.]

(3) All-round professional development (which includes Medicine, Engineering, etc.), especially the cultivation of Applied Science, which is absolutely necessary for making a nation materially great and powerful in the present industrial age.

The blending of these three ends will give us a distinct system of education.

The working of that system shall require—as every educational system does require—two instruments of a specific type,—the type which answers to the requirements of the ideal outlined above. These two instruments are:—

(1) Courses of Study and the text-books used therefor;

(2) Teachers.

The success of the system, both from the Islamic and the purely educational point of view, shall depend upon the type of these instruments.

The character which these two instruments should possess can be considered from two different points of view, namely, (1) Islamic, and (2) Academic.

I shall not discuss the academic aspect here because such a discussion lies outside the scope of the present essay.

Hence, taking up the Islamic aspect alone, let us proceed with a scientific analysis and evaluation.

(1) Courses of Study

Viewing the Courses of Study first:—What method shall we have to adopt and introduce to give them a distinct Islamic character so that they may serve the great Islamic ideal outlined above?

The popular method which has been employed so far is what I call the *Patchwork Method*. It consists in introducing the Islamic element into the system of modern education, in the form of the inclusion of a compulsory course of 'theology' in the curriculum of studies.

But I may be allowed to say, though I may perhaps seek pardon of conservative Muslim educationists in saying this, that in actual practice, this method has not only failed ignominiously but has, by a curious irony of fate, become a positive force for fostering a dissatisfaction against Islam. (This second contention might sound strange, but it can be argued on the basis of hard facts).

This method has failed, not merely because of the rotten character of the syllabus of theological study prescribed in the Muslim institutions of secular education, but also because—and this cause is *fundamental*—of an inherent conflict to which such a method must obviously give birth.

The conflict comes in because of the existence of an acute dualism in the educational scheme, with a most powerful current of un-Islamic and, in many respects, anti-Islamic thought, on the one hand, and a feeble divergent current of so-called 'theology', on the other.

Some Muslim educationists have been suggesting of late that the morbid condition can be

cured by raising up the standard of the present text-books of theology. They lose sight of the truth that such a procedure, under the present educational conditions, will magnify and intensify the conflict, rather than resolve it.

DOUBLE PROCESS OF ISLAMISATION

The only way for resolving the conflict, in my opinion, is to make Islam the basis of our education and to forsake permanently the policy of making it a side-show.

To realise this end we shall have to plan our courses of study anew, basing our work on the following ideas:—

(1) The period of primary education is the most important period in the intellectual and moral life of man. The impressions which a child receives and the cast into which his mind is moulded at this stage prove to be of abiding nature in most cases. It seems necessary therefore to concentrate our educational struggle in this stage on giving to Muslim children the best possible grounding in Islam.

(2 In the later stages of education, neither the inclusion of an elementary course of 'compulsory theology' nor the addition of a full fledged course of 'optional theology' as nowadays current, can serve our ideal of maintaining *a basic uniformity of character on Islamic lines.* The proper method would, therefore, be to adopt

a *double process of Islamisation of education*, it being taken for granted that education must include all those modern subjects which are being taught nowadays in the secular Muslim educational institutions.

The *double process* will consist in:—

- (a) A graduated course of *Islamic*s, including the Arabic language;
- (b) The creation of a *Muslim Background* and the evolution of a *Muslim Point of View* in all the subjects taught, in whatever measure necessary and possible in the different stages of the growth of our education under the new scheme.

Both these points need a little elucidation:—

(a)

Let me emphasise at the very outset that by a 'Graduated Course of Islamic's', I do not mean a course of 'theology' as taught in the theological institutions of India. For, in my scheme of education, the proper place for such a course is in the stage of special studies. The course of Islamic's, on the other hand, which I advocate is a compulsory course which is to be adopted in all stages of education—primary, secondary and higher.

Such a compulsory course of Islamic's should be of a type which should help:—

- (i) to mould the morals of the Muslim youths according to the Islamic pattern;
- (ii) to create in the Muslim youths an unconquerable faith in the future destiny of their great nation and to evolve in them the practical commonsense which may enable them to judge their present and future in the perspective of their past history;
- (iii) to create an Islamic intellectual background according to the requirements of the intellectual atmosphere of the modern age, with a view to make our youths immune from the storm of scepticism;
- (iv) to give them an all-round grounding in Islam in order that their intellectual expression in later life may proceed on Islamic lines and in order that ultimately the spiritual and moral faculties of the Muslim nation may be rescued from the state of sterile tranquillity into which they have been thrown.

With this view, the proposed Course of Islamics shall include:—

- (i) the Spiritual, Moral, Social, Economic and Political teachings of Islam, classified and stated according to modern canons of thought and expression;

(ii) Islamic History viewed in its full comprehensiveness;

(iii) Arabic Language—

all the component parts of the course graduated according to the different stages of education.

(b)

The second point is based on a socio-philosophical truism that the poisonous gas of inferiority-complex with which the atmosphere of the present-day Muslim world is saturated must be neutralised before we can even dream of building up a great future for Islam.

Europe was confronted with a similar problem when the intellectual forces which the Muslim world was generating had opened for her the gates of an intellectual renaissance. She solved that problem in a way which, if it is legitimate for the Muslims to imitate her, is one of those things which they would do well to imitate. Europe received the scientific method and many other elements of thought and culture, besides the intellectual legacy of Greece, from the Muslims, but she took the greatest care to give to her intellectual movement a distinct stamp of her own, and in doing so went so far as to be ungrateful to her Muslim benefactors by making a strenuous effort for effacing the last traces of Muslim influences and by suppressing the recognition of the part played by them in her cultural history. She planned her scheme of the Intellectual

Renaissance by linking up her 'present' with the Greek and Roman 'past', thus creating that pride in the minds of her future generations which, though, in its baser aspects, it has resulted in doing injury and bringing misery to the rest of the world, has proved very beneficial for her in many ways.

The idea underlying the two concepts mentioned above, namely, the creation of a Muslim background, and, the evolution of a Muslim point of view, must, I hope, be clear now. But let me elucidate the two concepts in concrete terms.

The *creation of a Muslim background* means:—

- (i) making the Islamic teaching the basic ground work in such subjects in which it is possible to do so, as, for instance, Philosophy of Religion, Philosophy of History, Moral Philosophy, Politics, Economics, etc ;
- (ii) the linking up of our present renaissance with our intellectual past by reviving in the fullest measure the Muslim contribution to the various domains of knowledge—encompassing our whole past intellectual struggle from the very beginning of Islam—, thus creating a *Historical Continuity* in our national intellectual life;

- (iii) the assimilation of this past contribution in the curriculum of our education in a most suitable manner.

The evolution of a Muslim point of view will be possible only gradually:

in the first stage:

By allowing the fundamental Islamic values to react on our study of different branches of knowledge;

in the second stage:

By studying the different possibilities of the interpretation of facts in each problem which we may confront;

in the third stage:

By adopting and developing by further research an interpretation which is most in harmony with the Islamic fundamental values.

There is a likely misunderstanding which I may anticipate here and remove. By the last two factors in my scheme for the evolution of a Muslim point of view, I do not mean that scientific facts should be distorted or that science should be manufactured to serve the ends of Islam, which procedure is neither necessary nor honest.

That the evolution of a Muslim point of view is not an unscientific ideal can be understood by referring, by way of illustration, to two

schools of the science of Psychology, namely, the Behaviourist school of the materialists and the Hormic school of the idealists. These schools are radically opposed to each other in their ultimate conclusions, but, in spite of that disparity, one is as scientific as the other.

(2) *Teachers*

While discussing the instruments of education in the beginning of this chapter, I enumerated two: (1) Courses of Study, (2) Teachers. Having finished with the Courses of Study, we may now come to the problem of Teachers.

The idea of the creation of a new type of teachers is inherent in the very ideal of evolving a new system of education which should serve an end fundamentally richer and in many respects different from the present one. The validity of such an idea, therefore, does not require a discussion for its proof. What we have to aim at here in the limited scope of the present introductory essay is to try to fix the type needed.

It should of course be evident to all that the first quality which the persons selected for the job should possess is *their ability to teach their subjects according to the Islamic requirements of the new scheme.*

But this quality shall have to be supplemented with another, which is in a way more fundamental if the ultimate ideal of our education is to be successfully achieved. This other quality may be described by saying that, as a class of

Muslim intellectuals and teachers of the nation, they should be those true sons and daughters of Islam who move and have their being in the perennial sunshine of an unconquerable faith and a pure intellectual vision,—those who may possess the fire of the missionary zeal and the proper mental equipment for healing the intellectual cancer of the nation.

Neither those faithless *Intellectual Perverts* whose minds roam perpetually in the dark shadows of inferiority-complex and away from the light of Islam, nor those incorrigible *Intellectual Nondescripts* who find pleasure always in dressing their intellects with materials from the antiquary's shop, nor even those half-awake *Intellectual Pacifists* whose interest in Islam is divorced from the ideal of service, can run the new scheme.

(B) RESEARCH

Having now finished with one instrument of the Islamic Intellectual Renaissance, let us proceed to the second.

The problem of Research should have come first in our discussion, for it actually forms the first step in the materialisation of the fundamental idea of Islamic Intellectual Renaissance. But it has been taken up after the discussion of the problem of education because in that discussion alone its function and scope could have become clear.

In that discussion we have discovered *the preliminary and basic work which shall have to be accomplished before we are actually able to introduce a new system of education.*

This work in its *basic aspect* will aim at:—

1st stage:—

- (i) The restoration of our *Intellectual Equilibrium* and the creation of a new type of Muslim intellectuals who should be fit to run the new scheme of education with absolute faithfulness to the ideals outlined.
- (ii) The creation of a *Muslim background* and the evolution of a *Muslim point of view* in the different branches of knowledge.

2nd stage:—

- (iii) Planning of the *Courses of Study* and preparation of *suitable textbooks* for different stages of the proposed type of education.

The accomplishment of such a mighty task will essentially require the creation of a powerful Intellectual Movement, which must in its *basic ground-work* take the form of a large-scale, well-organised, fully-coordinated and high-class Research.

The *practical form* which this idea of Research should take is the establishment of a *Central Islamic Research Academy*—preferably, either at Hyderabad or at Aligarh.

As a basic ground-work of the proposed Intellectual Movement, the work of the Academy should be graded into two distinct stages.

Work in the first stage may be broadly classified into the following items:—

- (1) To evolve a religious philosophy of Islam¹ for giving a new orientation to the basis of our intellectual life and for meeting the attacks of scientific materialism launched against religious verities in general and against the Islamic transcendental values in particular;
- (2) To attempt an accurate and scientific formulation of the Islamic solution of the various social (including economic and political) and ethical problems which afflict humanity today;

N.B.—These two items of work shall require extensive research in the Holy Quran, the Traditions of our Holy Prophet (peace be with him!), the Muslim Law and Jurisprudence, and the whole sweep of Muslim as well as Modern religious, philosophical, social and ethical thought.

- (3) To study, compile and interpret Islamic History in a thoroughly scientific and comprehensive way;

¹ This may not mislead anyone to accuse me of *tajaddud* (modernism). I hold a firm and abiding faith in orthodox Islam, and that not only on theological but also on philosophical basis. To me heterodoxy is synonymous with intellectual dishonesty and the very word 'apologetics' is self-condemnatory.

- (4) To unearth the treasures of Muslim contribution to knowledge buried in the ancient manuscripts, and thus to build up our half-forgotten past and to link it up with the present.

Work in the second stage shall consist of:—

- (1) Planning of the Subjects of Study, and,
- (2) Compilation of the required type of text-books,—

on the basis of the work accomplished in the first stage.

VERDICT OF MUSLIM HISTORY

Before proceeding further, I may anticipate and reply an important objection. Some might protest that my idea of adopting a long-range policy and of completing an elaborate work of Research before attempting to plan and introduce a sound system of Muslim national education is too far-fetched to deserve any serious consideration.

In reply I would respectfully submit that the alternative policy of adopting popular remedies and shortcuts cannot pay in the long run and has actually proved the ruin of Islam and Musulmans in the past. And this view of mine is not only negatively grounded in the verdict of the last five hundred years of the history of our decadence but is also positively supported by the voices of our great reformers—the voice of Khairuddin Barbarossa, whose plea for reforming the House of Islam on the basis of a long-range policy, made at the fateful

hour when the Christian flood, gathering at the gates of Islam, was preparing to sweep off the Muslim countries of Europe, Asia, and Africa, failed in penetrating the sterile brains of a corrupt Muslim administration; the voice of Mustafa Fazil Pasha, whose Reform Manifesto, submitted to the Sublime Porte for checking the Western tide with a comprehensive constructive programme, was dynamited by the reactionary forces of the lethargy of an indolent people under the smoke-screen of a false plea for protecting the rights of conservatism; the voice of Syed Jamaluddin Afghani, whose masculine efforts for administering the antidote against disruption and for revitalising the body-politic of Islam by a constructive process, were undermined by the self-seeking Musulman exploiters of Islam; the voice of Prince Said Halim Pasha, whose clarion call for the Islamisation (*Islamlashmaq*) of * the collective life of the Muslim peoples under the Caliphate, at a time when the sapping influences of Turanian nationalism were still in their infancy in Turkey and could be nipped in the bud, fell on the deaf ears of a self-conceited scholasticism and was lost—voices, all of them sublime and heroic and great; voices, all of them landmarks in the history of our civilisation; voices, all of them still alive and reverberating, though in mournful tones, in the pulsations of the throbbing hearts of genuine lovers of Islam and can therefore pronounce the verdict.

IV

A PRELIMINARY CHART OF MUSLIM EDUCATION

Many alternative schemes of Muslim education, developed from different angles of view, are concealed behind the horizon of the future, and among them I hope that the scheme of that silent Islamic worker, Dr. Afzal Husain Qadri, who has been engaged in that work for some time past and has already published a valuable monograph on Primary Education, will form an important contribution to Muslim educational thought. In the meanwhile, I may present my own outline of a possible system of Muslim national education, for consideration by Muslim educationists in general and by Dr. Afzal Husain Qadri in particular, and for improvement, if the scheme has any element of value, in the light of a comparative study of the educational systems evolved in the different countries of the world.

The following preliminary chart is reproduced here, *with certain minor changes and with omission of the introductory portion*, which has been already incorporated in this book in a more detailed form in the foregoing chapters, from a Memorandum submitted by me in 1938 to the late-lamented His Highness Sultan Sir Muhammad Iskander Shah, ruler of the federated Malay state

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of Perak, for adoption, first, in the educationally-neglected Muslim country of Malaya and, later on, by the still more backward Muslim populations of the Pacific, as for instance, the Muslim kingdom of Mindanao in the Philippine group:—

(1) Education (basic) should be universal in obedience to the demands of Islam.

(2) The idea of dividing the education of Musulmans into 'religious' and 'non-religious' should be permanently discarded, for the conception of 'religion' in Islam embraces life in its totality. All education becomes 'religious' for the Musulman the moment it is made to serve Islam for the realisation of its world-ideal.

(3) All courses of study should be Islamised by teaching every 'secular' subject with the Muslim background and the Islamic point of view and by combining the 'secular' studies with a compulsory course of Islamics, which should form the largest portion of study in the primary stage.

(4) The compulsory course of Islamics should be taught in Urdu upto the secondary stage, and in Arabic in the higher stages.

(5) While the function of the compulsory course of Islamics shall be to mould the whole intellectual and moral outlook of an educated Musulman according to the Islamic pattern, and to impart a comprehensive knowledge of Islamic values, which will help in resolving the present

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tragic 'class-struggle' between 'Mulla-ism' and 'Secular-ism', the necessity of having high-class specialists in Islamics, as we have in other subjects, shall remain. For that purpose, it will be necessary to plan comprehensive and heavy courses of study, to limit admission to those courses only to the most intelligent and conscientious, and to confer the honourable title of 'theologian' only after the stage of research, thus eliminating, on the one hand, that type of ill-equipped theologian which has done more disservice than service to Islam, and creating, on the other hand, that right type which may take up its rightful role of the leadership of the nation.

(6) Education should be *free and compulsory* upto the secondary stage and *cheap and optional* in the higher stages.

(7) The same importance should be attached to the education of women as to that of men.

(8) There should be separate institutions for boys and girls, in conformity with the cultural values of Islam.

(9) In prescribing the courses of study and in preparing the text-books, the fundamental idea must be kept in mind that education must help each sex to evolve its individuality on its own distinct lines, so that Muslim men and women may be able to act their rightful roles in the drama of life and help towards creating that balanced society which it is the mission of Islam to create.

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(10) Physical Culture should enjoy an important place in the Muslim educational institutions and every means should be adopted for creating and preserving a martial character in the Muslim youths according to the demands of Islam.

(11) Medium of instruction should be Urdu—the *lingua franca* and cultural repository of Muslim India.

(12) Education may be broadly divided into three stages:—

- (i) *The Stage of General Study*,—spread over a period of fourteen years and commencing at the age of four.

This stage may be sub-divided into three:—

- (a) *Infant Stage*—spread over a period of the first two years;
- (b) *Primary Stage*—covering the next six years.
- (c) *Secondary Stage*—covering the last six years.

Education in the Secondary stage may be fixed in three different types:—

- (1) *Academic*;
- (2) *Commercial*;
- (3) *Technical* .

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Technical education may again be of two different types:—

- (a) pertaining to *Crafts*;
- (b) pertaining to *Agriculture*.

- (ii) *The Stage of Special Study*,—spread over a period of six years, except in the case of Islamics in which the period should be eight years.

This stage may further be subdivided into two sub-stages of variable duration for the study of different courses.

- (iii) *The Stage of Research*,—minimum period two years.

(13) In the *first stage*, the following subjects may be taught:—

- (a) *Infant Education*

The function of Infant Education should be to acclimatise children in the atmosphere of education by means of educative games and recreation. There should be no book-work. Students should, however, be taught to repeat suitable hymns in praise of God and poems in praise of the Holy Prophet (peace be with him!), and anecdotes from the lives of Muslim national heroes—all of an innocent and simple moral type.

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(b) Primary Education

- (i) Teaching of the Urdu language with the subject-matter of the text-books comprising of Islamic tenets and morals, our Holy Prophet's biography, and historical anecdotes.
- (ii) Learning portions of the Holy Quran, preferably the small chapters, by heart, combined with learning of prayers.
- (iii) Arithmetic.
- (iv) Hygiene.
- (v) Crafts.

N B.— i Subjects nos. (i) and (ii) should form the largest portion of study.

- (ii) A distinction must be made between the different tastes of boys and girls in teaching crafts.
- (iii) For those who wish to become *Hafiz* of the Holy Quran, a course of *Hifz* may be combined with subjects nos (iii) and (iv) and a lighter course of subject No. (i) above.

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(c) Secondary Education

(1) Academic

For Boys:—

- (i) Islamics—as defined elsewhere.

N B.—The function of the subject of *Civics* in modern secondary education will be taken over by the more comprehensive subject of *Islamics*.

- (ii) Arabic Language.
- (iii) Urdu.
- (iv) Arithmetic
- (v) English.
- (vi) History of India.
- (vii) Geography—World.
- (viii) Science—Physics, Chemistry, Botany, Zoology—A popular treatment.

For Girls:—

- (i) Islamics.
- (ii) Arabic Language.
- (iii) Urdu.
- (iv) English.
- (v) An Outline of Indian History and World Geography.
- (vi) Arithmetic.

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- (vii) Domestic Science and Hygiene.
- (viii) Science—Physics, Chemistry Botany, Zoology—A popular treatment.

(2) *Commercial.*

- (i) Islamics.
- (ii) Arabic Language.
- (iii) Urdu.
- (iv) English.
- (v) Arithmetic.
- (vi) Commerce.

(3) *Technical*

(a) *Crafts* (b) *Agriculture.*

- (i) Islamics.
- (ii) Arabic Language.
- iii) Urdu.
- iv) Arithmetic.
- v) English.
- vi) Crafts, or, Agriculture.

N.B.—Different types of crafts should be selected for boys and girls, keeping in view their respective functions in life.

The crafts for the girls should be such that they may develop them later

into home-industries, while the training of boys should be of a type which may enable them to enter factory-life.

(14) In the *second stage*, education may be specialised into different faculties, namely:—

(i) *Faculty of Islamics*

The following eighteen subjects may be taught in this faculty:—

- (a) Quran and allied subjects.
- (b) Hadith and allied subjects.
- (c) Fiqh.
- (d) History of Fiqh.
- (e) Islamic Jurisprudence.
- (f) Arabic Language and Literature.
- (g) Islamic History.
- (h) History of Muslim Thought.
- (i) Islamic Political Theory and Practice.
- (j) Islamic Economics (theory and practice).
- (k) Comparative Religion.
- (l) Philosophy of Religion.
- (m) An outline of non-Muslim (mostly Western) Philosophical Thought.

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- (n) Non-Muslim Jurisprudence.
- (o) Persian Language.
- (p) English Language.
- (q) German Language.
- (r) French Language.

(ii) *Faculty of Arts*

The following subjects may be taught in this faculty:—

Group 1:—

Philosophy, Politics, Economics, History, Sociology, Mathematics, Domestic Science (for women only), Education (for women only).

Group 2:—

Urdu, Arabic, Persian, Sanscrit, English, German, French, and some other languages, *e g.*, Turkish, Malay, Chinese—all the three spoken by large Muslim populations—, if the Muslim educationists so choose.

Group 3:—

Commerce—Accountancy, Book-keeping, Short-hand, Type-writing, etc.

Group 4:—

Law,—having the same subjects as now taught to the LL.B. students.

Group 5:—

Journalism.

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(iii) *Faculty of Science*

The following subjects may be taught in this faculty:—

Physics, Chemistry, Botany, Zoology, Geography with Geology, Mathematics.

(iv) *Faculty of Engineering*

Civil, Electrical, Mechanical, and Industrial Engineering.

(v) *Faculty of Agriculture*

(vi) *Faculty of Medicine*

Muslim System of Medicine (mis-named 'Unani'), Allopathy, Homeopathy and Bio-Chemistry.

(vii) *Faculty of Education*

The function of this faculty shall be to train teachers for the different stages and the different branches of education

- (15) (a) The study of Islamics may be planned according to two stages, each stage covering a period of four years:—

1st Stage

Subjects to be taught are:—

- (i) Quran and allied subjects.
- (ii) Hadith and allied subjects.
- (iii) Fiqh.

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- (iv) Islamic Jurisprudence.
- (v) History of Fiqh.
- (vi) Arabic Language and Literature.
- (vii) Islamic History.
- (viii) English Language

2nd Stage

Subjects to be taught are:--

- (i) History of Muslim Thought.
 - (ii) Islamic Political Theory and Practice.
 - (iii) Islamic Economics theory and practice.
 - (iv) Non-Muslim Jurisprudence.
 - (v) Comparative Religion.
 - (vi) Philosophy of Religion.
 - (vii) An outline of non-Muslim Philosophical Thought.
 - (viii) Languages: Persian, French, German.
- (b) Study in the faculty of Arts may be planned according to two stages, the first stage covering a period of four years and the second stage covering a period of two years.

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Students who pass the final examinations in the subjects relating to Groups 1) and (2) shall be eligible for taking up the course of Law (Group 4), or the course of Journalism (Group 5)—each course covering a period of two years.

Islamic as well as English will be compulsory in the first stage, while Islamic and German, or French, or Persian will be compulsory in the second stage.

- (c) Study in the faculty of Science may be planned according to two stages, the first stage covering a period of four years and the second stage covering a period of two years.

Islamic as well as English will be compulsory in the first stage, while Islamic and German or French, in the second stage.

- (d) (e) There may be two types of the courses of study in the faculties of Engineering and Agriculture:

(i) *Ordinary*

The courses of study falling under this head shall cover a period of four years.

More attention shall be paid to 'Practice' than to 'Theory' in these courses.

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(ii) *Higher*

The courses of study falling under this head shall cover a period of six years.

The first two years shall form a preparatory stage in which pure sciences—Physics, Chemistry, Mathematics, in the case of Engineering courses, and Physics, Chemistry, Botany, in the case of Agriculture courses—will be taught.

More attention shall be paid to 'Theory' than to 'Practice' in these courses.

A compulsory course of Islamics and English shall be combined with the 'ordinary' as well as the 'higher' courses.

- (f) There may be two types of the courses of study in the Medical faculty:—

(i) *Ordinary*

The courses of study falling under this head shall cover a period of four years and shall prepare students for two professions:—

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- (a) Junior Physicians;
- (b) Manufacturers of Medicines.
- (ii) *Higher*

The courses of study falling under this head shall cover a period of six years.

The first two years shall form the period of the preparatory stage in which Physics, Chemistry, and Biology will be taught.

The standard of teaching the subjects of Medicine will be higher than in the 'Ordinary' stage, and effort will be made to create an insight in the subjects and prepare students for research

A compulsory course of Islamics and English shall be combined with the 'ordinary' as well as the 'higher' courses.

N.B.—A one year Practical Course for *Compounders* and *Surgical Assistants* may also be included in the Medical Faculty.

- (g) Students joining the faculty of Education shall specialise in different sets of subjects and for the following different grades:—

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Grade A

Students who have passed the final examination of secondary education shall be trained in this grade for teaching in primary institutions

Grade B

Students who have passed the first sub-stage of higher (special) education shall be trained in this grade for teaching in secondary institutions.

A compulsory course of Islamics shall be combined with courses of study in both grades.

(16) The *third stage* of education should comprise of Research in the various subjects comprehended by the faculties mentioned above.

There should be separate academies corresponding to the different faculties.

The scholars employed for guiding the work in the academies should be concerned only with the work of research and should have no teaching duties.

N.B.—Research in the Medical subjects may be carried on with a view to evolve a system which may comprehend in itself the virtues of the different systems of Cure.

(17) Institutions for Infant and Primary education should be named *Mekteb*; for secondary education, *Madressah*; those connected with the

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stage of Special Study, *Kulliah*; those related to the third stage, *Dar-ut-Tahqiq*. An institution which comprehends education in all its stages should be known as *Jamiah*.

(18) Students completing the stage of secondary education should be awarded the Certificate of *Alim*, in the case of men, and of *Alimah*, in the case of women; those completing the first sub-stage of Special Study, the Degree of *Fazil* or *Fazilah*; those completing the second sub-stage of Special Study, the Degree of *Kamil* or *Kamilah*; those completing the third stage, the Degree of *Allamah*.

(19) Effort should be made to attract Muslim youths more towards the study of Science, especially Applied Science, and, in the domain of Arts, towards such serious subjects as Philosophy, Politics, Economics, etc.

- (20) (a) The value of those who take the degrees of Islamics should be the same for entering Government jobs as of those who hold equivalent degrees in other subjects.
- (b) In a free Muslim state, those who qualify in Islamics should have a preferential right over others for administrative and judicial posts.
- (c) Effort should be made by the nation to eliminate the aimless type of theologian, and, in a free Muslim

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state particularly. theologians should be absorbed into a powerful missionary movement for the consolidation and propagation of Islam (which is one of the essential conditions of its survival).

- (d) Besides the one scheme of Islamic studies presented in the foregoing, an alternative scheme may also be given. This other scheme is as follows:—

Subjects of study may be divided into three groups:—

Group 1:

- (i) Quran and allied subjects.
- (ii) Hadith and allied subjects.
- (iii) Fiqh.
- (iv) History of Fiqh.
- (v) Islamic Jurisprudence.
- (vi) Arabic Language and Literature.
- (vii) Islamic History.
- (viii) History of Muslim Thought.
- (ix) Languages : Persian, English, German, French.

Group 2:

- (i) Comparative Religion.

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- (ii) Philosophy of Religion.
- iii) An outline of non-Muslim Philosophical Thought.

Group 3:

- (i) Islamic Political Theory and Practice.
- (ii) Islamic Economics.
- (iii) Non-Muslim Jurisprudence.

Those who may intend to take up the role of *Ulema* and missionaries shall combine Group 1 with Group 2.

Those who may intend, in an autonomous Muslim state, to enter judicial and administrative departments or to practise as lawyers, shall combine Group 1 with Group 3.

LAST REMARKS

Here end my Twenty Points. And now I may refer to two further points which require elucidation:—

(1) The present political conditions in India shall perhaps make it necessary to maintain a *formal uniformity* in Indian education, even when we shall have succeeded in achieving Educational Autonomy. In that respect my plan might have to be slightly altered without injuring its basic Islamic character.

(2) A *superficial* glance at the courses of study planned above might perhaps mislead some to feel that I have not succeeded in transform-

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ing my educational ideology into a practical form, for they will read there the very same names of 'secular' subjects to which they have been so far accustomed, and they might accuse me of adopting the very same patch-work method against which I have revolted. But if they may succeed in visualising the intellectual background, the form of the text-books of 'secular' subjects as well as of 'Islamics', the type of teachers who are to be created, and the whole new atmosphere of Muslim educational institutions,—if they can visualise all this in the light of my educational ideology, they will in all probability agree with me that this or some other more perfect but similar educational system should be adopted for meeting the demands of Islam in the present age.

V

OUR FIRST STEP INTO THE FUTURE

THREE SCHEMES

FOR THE ADVANCEMENT OF ISLAMIC RESEARCH

Preliminary Remarks

Before stating the practical schemes for the execution of the work of Research, some preliminary remarks are necessary:—

(1) The difficulties to be surmounted in the course of our intellectual struggle are many and varied and a successful accomplishment of the task requires that a most well-coordinated and extensively-organised effort be undertaken by Muslim scholars from all over the Islamic world. But this in itself should neither deter us, Muslims of India, from taking the task in hand nor lead us to remain in a passive state of expectation until the required world-wide awakening takes place. The practical method of bringing about the awakening itself is to start the work in right earnest—here and now.

(2) It is with this view that I have proposed the establishment of a model Research Academy. Such an institution will form our *first right step into the future*; for, by establishing such an Academy, we shall not only succeed in creating a new and true system of Muslim national education, but we shall also simultaneously be able to stir the virtually stagnant waters of Muslim

intellectual life and to impart to them a right direction, and, further, to lay the foundations of an Islamic Intellectual Renaissance. The Academy shall therefore be not only a place where scholars shall carry on research, but also a coordinating centre for all those individual streams of Islamic intellectual activity which may exist outside the organisation of the Academy, thus helping to create a uniform and vigorous Intellectual Movement.

(3) I have said elsewhere that the venue of the Academy should be either Aligarh or Hyderabad—the two seats of Muslim education in India which combine instruction in theology with courses of modern studies. But the schemes which I am going to state herein below have been formulated with particular reference to Aligarh,—though this obviously does not mean that they, especially the first, cannot be instituted at Hyderabad. As regards Aligarh, however, I have taken into consideration both the premier Muslim institutions namely, the Muslim University and the All-India Muslim Educational Conference.

(4) Of the three schemes which I am presenting, *the first alone is comprehensive*. The second is an alternative scheme on the same lines but having reference to a part of the great work before us, and meant to be adopted in case it is not financially possible to institute the first scheme immediately. The third scheme has been raised on the foundations of the popular Muslim education-

al ideology of the present day, and the scope of the work proposed is such that the scheme can be put into effect today itself.

With these preliminary remarks, I may now state the schemes.

Scheme No. 1

**ESTABLISHMENT OF A CENTRAL ISLAMIC
RESEARCH ACADEMY BY THE ALL-INDIA
MUSLIM LEAGUE**

An Islamic Research Academy called *Dar-ut-Tahqiq il Islami* may be established by the All-India Muslim League at Aligarh within the organisation of the Muslim University.

Keeping in view the work of the Academy outlined in the previous chapter, and taking (naturally) the first stage of work alone into consideration for the present, the Academy may be divided structurally into two sections:—

- (1) Arts Section; (2) Science Section.

Arts Section

The Arts section may be divided into the following departments:—

- (1) Philosophy of Religion, Metaphysics, Mysticism;
- (2) Moral and Political Philosophy;
- (3) Economics;
- (4) Law and Jurisprudence;
- (5) Comparative Religion;

(6) Islamic History.

*N.B.—Sectionally viewed:—**Work in the first four departments shall be two-fold:*

- (a) Statement and evaluation of Islam in the light of modern thought;
- (b) Compilation and evaluation of Muslim contribution to the subjects falling within these four departments.

Work in department no. 5 shall be:—

- (a) to develop the subject of Comparative Religion from the Islamic standpoint, and,
- (b) to evaluate Islam in the background of the religious thought of the world.

Work in department no 6 shall be: —

- (a) to write a complete cultural and political history of Islam, and,
- (b) its evaluation in the light of the Philosophy of History.

Science Section

The Science section may be divided into the following departments:—

- (1) Astronomy and Mathematics;
- (2) Physics;
- 3) Chemistry;

- (4) Botany and Agriculture;
- (5) Zoology;
- (6) Medicine;
- (7) Geography and Geology;
- (8) Engineering.

N.B.—Sectionally viewed:—

Work in this section shall be:—

- (a) to collect, compile and expound the contribution of Muslim scientists to the different departments of Science;
- (b) to evaluate those contributions with reference to pre-Islamic as well as modern scientific thought;
- (c) to perform practical work, when and where necessary to demonstrate and explain properly the work of Muslim scientists, and to carry on research with a view to discovering the possibilities which were inherent in the Muslim scientific thought;
- (d) to lay the foundations of the evolution of a Muslim point of view, wherever and in so far as necessary.

Scholars

The *Arts section* should have, in the beginning, at least:—

- (1) Eight *permanent* scholars, one for each of the first five departments and three for the sixth department, who should be at the same time Fellows of the Muslim University;
- (2) Six *non-permanent* scholars, one for each department, who should work as students for the degree of Doctorate in the different departments of the University.

The *Science section* should have, in the beginning, at least eight permanent scholars, one for each department, who should be at the same time Fellows of the Muslim University, attached to the respective departments according to the classification of the subjects given in the foregoing.

N.B.—Besides the two categories of scholars just mentioned, namely, permanent and non-permanent, there is a third category, *viz.*, those who cannot join the Academy permanently, but who can be coopted as members of the Academy. The cooperation of such scholars will be in fact indispensable. It will be necessary, for instance, to get guidance from the eminent Muslim theologians of India and other countries, and from the Muslim

scientists of the present day.

Qualifications

The qualifications required for the permanent scholars of the Arts section are:—

- (1) They should have a pure Islamic outlook;
- (2) They should possess theological knowledge according to the standard of our theological education in India;
- (3) They should possess a working knowledge of Arabic, Persian, English, German and French languages, so that they may have access to the whole field of Islamic and modern literature having a bearing on their subjects;
- (4) They should hold M. A. degree in the subject pertaining to the department which they may intend to join;
- (5) They should have done some research in their subject and should preferably hold a degree of Doctorate.

The qualifications required for the non-permanent scholars of the Arts section are:—

- (1) Their mental make-up and ideals should be Islamic;
- (2) They should possess a working knowledge of Islamic theology and the Arabic language;
- (3) They should hold M.A. degree in the

subject in which they want to work.

The qualifications required for the scholars of the Science section are:—

- (1) They should be endowed with a love and respect for Islam and Islamic civilisation;
- (2) They should possess a good working knowledge of Arabic;
- (3) They should possess the requisite modern degree in the subject in which they want to work, as, for instance, in Mathematics, a first or second class M A. degree.

The Financial Problem

Perhaps the hardest nut to crack is the financial implications of the scheme, for the boat of many a noble enterprise of the Musulmans has capsized on this seemingly all-too-fomidable rock.

The establishment of the scheme presents two main items of expenditure:

- (1) Salaries and scholarships of the scholars;
- (2) A library large enough to meet the requirements of the Academy.

There are two more items which I am not including here in view of the economy which I wish to introduce into the scheme, namely, (1) a Journal which should be the official organ of the

Academy, and (2) a publishing concern for organising the publication of the work of the Academy on a commercial basis.

There can be no denying the fact that, besides the function of accomplishing the groundwork for a national system of Muslim education, the Academy should also simultaneously serve the ends of feeding the stream of faith by re-discovering the intellectual basis of Islam for the bewildered Musulman of today and of bringing about an Islamic Intellectual Awakening in the world outside India by blowing with its life-giving breath the smouldering intellectual embers of the *Ummat* into a rosy flame. The realisation of such a comprehensive ideal would require the establishment of journals in three languages, viz., Urdu, Arabic, English, and of a full-fledged publishing concern. But I am not emphasising these two items here, mostly because journals and publishing concerns of the required type already exist and their cooperation can be easily obtained.

For the present, therefore, we have to consider only the two items selected. Among these two, item no. 2 can be met by utilising the library of the University and its funds. Thus there remains only one item which will tax our financial resources, i.e., item no. 1.

Taking all aspects of the problem into consideration, it seems advisable that:

- (1) the permanent scholars should be paid a Fellowship of Rs. 500 per mensem;

- (2) the non-permanent scholars should be paid a scholarship of Rs. 125 per mensem. This, I understand, is in conformity with the status of Islamic Research Scholars as envisaged in the Calcutta University scheme of Islamic Studies.

Thus the total of the salaries of sixteen permanent scholars and the scholarships of six non-permanent scholars would come to Rs. 8,750 per month, or, Rs. 1,05,000 per annum.

This would require an endowment of Rs. 50 lacs for establishing the Academy on a permanent basis.

If it is found impossible to manage for this sum, the number of scholars may be doubled and a Ten-year Plan may be adopted, for which a sum of Rs. 20 lacs would be required.

An alternative scale of salaries and scholarships can be:—Rs. 300 per month for the permanent scholars and Rs 75 per month for the non-permanent scholars, though it would probably be difficult to get the right type of scholars in that case. With this scale, a permanent endowment of Rs. 25,20 000 or, in cas of a Ten-year Plan, a total investment of Rs. 12,60,000 would be required.

Anyway, whatever be the exact sum required for a successful establishment of the Academy, the truth remains unaltered that no amount of

money is greater than the importance and the urgency of the task, and the success will depend mostly on the fact whether the influential Muslims of India are prepared to take a practical interest in the future of Islam and to give a right lead to the nation,

There can be several ways of solving the financial difficulty. For instance:—

In the first place, the Muslim rulers and commercial magnates of India are in every respect in a position to create an endowment which can meet all demands of the Academy at the start as also during the further stages of its growth.

Secondly, the cooperation of Muslim charitable endowments and educational trusts, like the Dawoodbhoy Fazalbhoy Trust, can be sought for sharing the burden of the finances of the Academy.

I wish to point out here that, in Europe and America, the Christians have created numerous big endowments, not only for carrying on constructive intellectual work for their faith, but also for work of destructive character, especially against Islam. An instance of this is the Princeton Theological Seminary of the United States, one scholar of which, viz., D. B. Macdonald, has published several books on Islam,—books full of vituperative eloquence and errors, but nevertheless so indispensable that the Muslim University of Aligarh was compelled to include one of them in its courses of study. Would it not then be a

matter of national shame if the financial problem proves the Gordian knot at this critical juncture in the history of Muslim India?

Scheme No. 2

ESTABLISHMENT OF FOUR ISLAMIC RESEARCH FELLOWSHIPS BY THE MUSLIM UNIVERSITY

As I remarked before, the above scheme alone is comprehensive. In case, however, it remains impossible, for one reason or the other, to put that scheme into practice immediately, an easier path is open for the leaders of Muslim education for *moving towards the ideal*.

The Aligarh Muslim University may itself start the work even under the present limitations imposed by her financial resources and institute, for the time-being, under a well-coordinated scheme, four fellowships for Islamic Research relating to the following four heads:—

- (1) Philosophy of Religion;
- (2) Moral and Political Philosophy;
- (3) Economics;
- (4) Islamic History and Political Constitution

As regards the financial implications, the scheme shall involve a monthly expenditure of Rs 1,200, in case the Fellows are paid a monthly salary of Rs 300 each.

The authorities of the University, imbued as they are with a love for and responsibility towards

Islam, can in all probability find out some way for meeting this crying need of Muslim India. To propose any reform in certain items of income and expenditure would be a too delicate ground for me to tread. I can however say with absolute confidence that any genuine move by the Muslim University for this service of Islam will meet with the heartiest response from the nation. The University has already rendered a signal service to Muslim learning by starting special courses in Muslim Philosophy and Islamic History, and it is high time now to take the next step.

Recently, our beloved Chancellor, His Exalted Highness the Nizam of Hyderabad, to whose royal munificence and love of Islam Muslim learning is indebted more than to the help of any other individual in India, announced his noble intention of building a mosque in the Muslim University in remembrance of his revered mother. That noble idea may be transformed into a still nobler—because more urgent—idea of Islamic Research.

The Muslim University already possesses a full-fledged department of Theology. What a great service to Islam can be rendered if only its resources are fully mobilised for the advancement of Islamic Research and if only the consciousness is created that the advancing avalanche of Western materialism and irreligion is Himalayan in its magnitude.

*Scheme No. 3***THE DUTY OF THE ALL-INDIA
MUSLIM EDUCATIONAL CONFERENCE**

Besides the above two direct lines of approach, there is another path open,—a path on which probably all can travel without much uneasiness and hardship and lamentation. Let us, therefore, try to travel by that path of least resistance and catch hold of the straws floating on the ocean of Muslim national life, in the meanwhile struggling with all our might to achieve our comprehensive and true ideal, in which alone lies our chance of survival.

Of late the conscience of Muslim India has been radiating thought-currents for the revival of what has been termed 'Islamic History and Culture.' The Aligarh Muslim University has inaugurated new special courses in Muslim Philosophy and Islamic History for the B.A. and M A. classes. The Calcutta University has passed a scheme for the establishment of a department of Islamic studies. The Kemal Yar Jung Committee has made strong recommendations for the inclusion of Islamic subjects in the courses of study current in the Indian universities and colleges and for the establishment of a Central Islamic Research Organisation under the auspices of the All-India Muslim Educational Conference. And, lastly, the All-India Muslim Educational Conference passed, though it later overthrew, Dr.

Afzal Husain Qadri's resolution which aimed at revising the constitution of that premier Muslim educational organisation to suit the new cultural aspirations of Muslim India.

The future success of such moves, however, depends on the tenacity with which they are maintained and the foresight and practical commonsense and Islamic outlook of those who are entrusted with the task of transforming the vague beginnings into a well-shaped reality.

It will be well to consider here, in connection with this transformation, a concrete aspect of these moves. It has been proposed to introduce the study of Islamic Culture—conceived mostly in two parts: Philosophy and History—into the educational institutions of India. Now, such a proposal, however tangible it might be in itself, cannot be put into practice without the existence of suitable text-books, which, unfortunately, are quite non-existent. And not only are they non-existent; even a definite and practical move to get them prepared does not yet exist.

This complete absence of text-books has indeed a most pathetic aspect. To take up *Muslim Philosophy*, for instance: The Aligarh Muslim University—the premier modern Muslim institution in Asia—made a special provision for the teaching of 'General Muslim Philosophy' in the M.A. class nearly fifteen years ago, and scores of students have studied this subject since then. But upto the present day we do not possess a

single text-book on the subject. and work has been carried on by patch-work arrangement, and that too based, not on Muslim scholarship, but on books written by the Rev. O' Leary, the Rev. D. B. Macdonald, Dr. T. J. De Boer and Professor Nicholson all of whom are men whose Christian bias and unscientific malevolence is writ large on every page of their books.

The plight of *Islamic History* is not a whit less painful. In the first place, our scholars do not yet seem to have realised the scope of the subject. For them the history of Islam is synonymous with the *political history* of the early Caliphate, the Umayyad dynasty, the Abbasid dynasty, the Ottoman dynasty, Moorish Spain and Moghul India. Even the greatest among us hardly have any but a vague conception—not to say, *knowledge*—of the history of Muslims in Soviet Russia, or China, or Siam, or Malaya, or the East Indies, or the Philippines, or the vast continent of Africa—though this enumeration of regions too is not exhaustive. Then we seem totally to overlook the fact that the history of a Movement—and Islam is essentially a 'movement'—or even of a nation cannot be confined merely to its political aspect.

This fundamental defect in our vision is wedded to an intellectual stagnation of the worst type. Ever since the late Syed Amir Ali wrote his 'Short History of the Saracens', we, the English-educated Muslim intellectuals, have felt satisfied in regarding it the final product of Mus-

lim genius, incapable of any further improvement. But as it cannot really suffice, we have been forced to fall back upon such 'friends' of Islam as Muir and Wellhausen and adopt the same patch-work arrangement as in the case of Muslim Philosophy cited above.

These very brief references to Muslim Philosophy and History have been made here only by way of illustration. A thorough-going examination of the different sections of Muslim learning will reveal an even more miserable state of affairs.

It is, therefore, in the fitness of things to emphasise, and emphasise with all force at my command, that our first and foremost and immediate duty should be to get the proper text-books prepared. Unless this basic work is accomplished, it would be sheer rashness to think of establishing the departments of Islamic Studies in any educational institution of India.

It is high time that we learn to evaluate our problems in practical terms, and I, for my part, wish to offer a concrete proposal which can be put into effect immediately.

I propose that the All-India Muslim Educational Conference, on which such a duty devolves more than on any other institution, should create, as an immediate measure of starting the work of Islamic Research, at least two Research Fellowships, of Rs 300 each, one for the comprehensive domain of Muslim Philosophy and the other for the vast field of Islamic History.

I further propose that as the Muslim University has already started special courses of Muslim Philosophy and Islamic History in the M.A. classes, the fellowships should be allotted to this university, which should, in its turn, appoint the fellows and provide the facilities necessary for Islamic Research, as, for instance, the creation of a full-fledged Islamic section in the Lytton Library.

The fellows should be attached to the respective departments of Philosophy and History and should work in collaboration with Muslim scholars inside and outside the University.

The scholars selected for the task should be those who possess the requisite academic qualifications—both 'theological' and 'secular'—and also a genuine Islamic outlook and a love and respect for Islamic culture. Their function should be, in the first place, to compile the required text-books, and, secondly, to lay the foundations of high-class Islamic Research.

This, in short, is my humble proposal, and I strongly feel that neither the Muslim Educational Conference nor the Muslim University should have any hitch in adopting it *immediately*. The Conference can perhaps easily manage to earmark a sum for such a fundamental nation-building work. And as for the University, it will add one more feather to her crown of glory. Need it be emphasised that such an enterprise is inherent in their very constitutions?

The fact may again be stressed that the

ideal of Islamic Intellectual Revival has manifold implications and its practical fulfilment might require the labours of many generations of Muslim scholars. In spite of that, however, a humble beginning can be made, or, rather, *ought* to be made, with whatever resources we can command just now. We can start in this tangible and practical way and can in the meanwhile train scholars who will work for the systematisation of Islamic Economics, Islamic Political Science and Islamic Sociology—until the subject of Islamic Culture becomes an empire by itself. And the seed we will thus sow will continue to grow till at last the luxuriant foliage of Islamic Learning overshadows the whole system of our national education.

VI

LAST REMARKS

SOME OBJECTIONS ANSWERED

I am afraid my ideology might give rise to some objections in certain minds which I may anticipate and remove here itself:—

(1) I might be regarded as emphasising the intellectual factor in our national life to the neglect of other factors. Not the least. I do not believe in segregating different problems into watertight compartments. If life is an organic unity and if Islam comprehends life in its totality, any such segregation would be logically impossible.

2) I have emphasised Research as an essential work to be completed before planning and instituting a national system of education. This might be regarded by some as a matter of mere academic interest and therefore outside the domain of activity of a political organisation like the All-India Muslim League. Such an idea would, however, be erroneous, for not only a work of that type is necessary for the creation of a Muslim intelligentsia which may be capable of achieving, maintaining, and building up Pakistan, but the very problem of working out the political and economic constitution of Pakistan on sound Islamic lines is dependent on that.

(3) Some of my readers, while conceding the

necessity of Research, might at the same time regard the undertaking of such a task an impossibility on the ground that scholars of the required type do not exist.

To this my reply is two-fold:—

- (a) The law of Demand and Supply obtains universally in the world. Hence, once our nation launches its demand in right earnest, scholars of the required type will soon be created;
- (b) Besides this, such, a misgiving is in fact without foundation. There are many scholars in India who possess the requisite enthusiasm for Islam and whose scholarship can be brought to the required standard by a little training, but who are, out of sheer lack of opportunity, wasting their lives in professional careers.

(4) Some might suggest that certain individual efforts in the field of Islamic Research, which exist in the Muslim world of today, are by themselves enough to achieve the desired results.

My reply is:—To put absolute faith in such individual efforts would mean nothing less than miscalculation of the magnitude of the task. The task is indeed so gigantic that to exhaust all its aspects the labours of more than one generation of scholars would be needed. Might my friends remember that 'one sparrow does not make a

spring'.

(5) Some might attribute vagueness to my scheme of research as I have avoided giving a detailed chart of the problems which shall have to be tackled by the scholars of the Academy and suggesting the possible lines on which the solution of those problems should proceed.

But this is precisely the work for which the establishment of the Academy is so necessary.

A FINAL APPEAL

I wish every Musulman to remember one heart-rending fact once for all:

The Muslim world, including Muslim India, has already forfeited much of its individuality and now stands in danger of losing its destiny.

I further wish every Musulman to realise, and realise finally, that the impending danger cannot be averted either by sticking to the old conservative technique, or by means of heresy-hunts or *coups de baton* or theological patch-works, or by building up national programmes on the shifting sands of expediency.

Only a scientific approach to our present peril a rational analysis of the shame and misery that surrounds us, a re-search in the ever-fresh and fertile fields of the Holy Quran and the Sunnah for finding out the possibilities of the revival of Islam as a world-polity, can save us from our inevitable doom.

Indeed, unless Islam wages a determined,

final and all-out war against the thought-forces of modern materialism and scepticism, and triumphs in establishing its own world-order, Islam must suffer the fate which is overtaking all other faiths; and if, knowing the infinite resources and strength of Islam in this respect, we Muslims of the present day shirk our duty and thus deprive ourselves and humanity of the blessings of Islam, we should be regarded as the greatest criminals of all history.

Let Iqbal's immortal message of Faith ring across the world of Islam:—

یقین، اللہ مستی، خود گزینی
 یقین، مثل خلیل آنش نشونی
 سن اے تہذیب حاضر کے گرفتار!
 غلامی سے ہے بد تر بے یقینی

Let the war-cry of every Musulman be:—

Away from Aristotle and Plato. Away from Plotinus and his hosts. Away from Mill and Marx. Away from the spiritual perversion of Nationalism. Away from the moral devastation of Capitalism. Away from the atheistic implication of Communism. Away from the effeminate mysticism of the Orient. Away from the hedonistic materialism of the Occident

Away from all these, and many other un-Islamic and anti-Islamic sign-posts of human history, and—

Back to Allah, the Author of our existence,
the Author of Islam, the Author of the universe;

Back to the Quranic stream of perennial life
and light;

Back to the world-leader Muhammad (may
Allah's choicest blessings be with him for all time
to come!).

به مصطفوی برسان خویش را که دین همه اوست
اگر به او نرسیدی تمام بود لاهی ست
(اقبال)

